1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

in Hyderabad. Payment is generally in cash, and only in exceptional cases may a credit account be maintained.

THE PANCH BRAMHA GROUP

In an earlier chapter mention has already been made of the group of artisan castes who designate themselves as Panch Bramha and maintain a certain degree of exclusiveness from the other Hindu castes. Out of these, two groups, namely, the Wadla (carpenter) and the Kammari (blacksmith), enter into relations of permanent affiliation to the agriculturists. Under this system, they have to supply new agricultural implements periodically, and look after their maintenance and repairs. In return for these services they get a share of the crops which they have to collect from the fields when harvesting is in progress. In addition to this, they practise their own occupation independently. All their services to non-agriculturists, as well as their services of a non-agricultural nature, must be paid for. The carpenter makes the wooden marriage-post required for several of the rites of Hindu weddings. For this he is paid a small fee prescribed by tradition. The blacksmith repairs and periodically supplies new iron agricultural implements, but in this case the agriculturist concerned has to supply the iron, charcoal and a labourer to work the bellows. The other three groups, that is the goldsmiths, workers in bell metal and carvers of images, specialize in fields which have little or almost nothing to do with agriculture; and as such they carry on their crafts independently.

THE SAKALI AND THE MANGALI

The barber and the washerman have no direct contribution to make to the agricultural pursuits of the landowners, but their services are required so often by the agriculturist, especially in their socio-religious ceremonies and rituals connected with birth, marriage and death, that the agriculturists find it more convenient to have families from these castes permanently affiliated to their households. For their normal services all the year round, that is for shaving and hair-cutting, or for washing clothes, they collect their share after each harvest. Other services, especialiy those connected with socio-religious activities, are generally provided for in the rituals themselves, for at several points in their progress these castes have to be given something, either in cash

25: Whitehead M-3 (no date) 1921 AW1 India
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The image of the goddess is taken from the canopy by the washerman, and a Mādigā takes the head of the buffalo with its foreleg in the mouth, the forehead and nostrils all smeared over with fat, and the earthen lamp still lighted on the top. They then all go in procession to the boundary of the village, first the men carrying the buffalo's head, next the washerman with the image, and last the small wooden cart. When the procession arrives at the extreme limit of the village lands, they go on, for about a furlong, into the lands of the neighbouring village. There the Asādis first chant the praises of the goddess, then some turmeric is distributed to all the people, and finally the image is divested of all its ornaments and solemnly placed upon the ground and left there. The light on the head of the buffalo is extinguished, and the head itself carried off by the Mādigā, who takes it for a feast to his own house. The object of transporting the goddess to the lands of the next village is to transfer to that village the wrath of the deity, a precaution which does not show much faith in the temper of the goddess, nor much charity towards their neighbours!

Gudivada, near Masulipatam. A somewhat different form of ceremonial prevails in some of the villages of the Telugu country nearer the coast. The village of Gudivada, about twenty miles from the important town of Masulipatam, may be taken as a good specimen of a well-to-do village in a prosperous district, and the ceremonies prevailing there are a fair sample of the cult of the village deities in these parts.

The name of the village deity at Gudivada is Pallalamma. Her image is the figure of a woman with four arms, and a leopard's head under her right foot, carved in bas-relief on a flat stone about three feet high, standing in an open compound, surrounded by a low stone wall. The pūjārī, who is a Śūdra, gave me a full account of the rites and ceremonies. Weekly offerings are made every Sunday, when the pujarī washes the image with water and soap-nut seeds early in the morning, and smears it with turmeric